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A VISION OF KROTONA'S FUTURE

By THE EDITOR

Krotona has long been before the eyes of the Theosophical public, owing to the facts that for a number of years it has been the American Headquarters of both the T. S. and the E. S., and that the money and devoted work of thousands of T. S. members have gone into the institution to make its existence possible.

It has lately come more prominently under the consideration of the members owing to two things:

First, there was voted at the last convention the sum of thirty-three and a half cents to be appropriated from the increased dues of the members for the upkeep of and in lieu of rent from the Section Headquarters at present located at Krotona.

Secondly, Mr. George Hall has been touring the American Section with the pronounced object of raising funds sufficient to lift the debt that at present encumbers the property, and to further add to its necessary development.

These facts have given rise to some talk and questioning. There are people in the Section who are in ignorance as to the

status of the Krotona Institute, as to its relation to the Section, as to its formation and basis, and above all ignorant as to its aims and objects, and the vision of its founders. This of necessity would be so, as many thousands have come into the Society since a statement of these points was last made. In this short sketch I shall try to make clear in as simple a manner as possible just what the vision is, to clear up somewhat again the relationship of Krotona to the Section as a whole, and to discuss its value to the cause of Theosophy in America.

It is only fair that certain data should at this time be laid before the members, that certain criticisms should be answered and dealt with, and that every one should be in a position to judge adequately the value of the institution. Constructive criticism is of real assistance to anyone who is to carry on any work of real value, and the asking of sensible questions (with the aim in view of clarifying a situation) is a thing to be encouraged. Criticism that pulls down but does not attempt to build; criticism that is di-

rected against personalities yet stands aloof and makes no effort to adjust matters; and criticism that makes a noise yet offers no wise suggestion is destructive and useless. We always have both kinds in the American Section T. S., and it is to those who are wisely critical and genuinely interested, yet frankly puzzled, that I offer these suggestions.

Some of the vital questions asked are:

1. Of what benefit is Krotona to the Section?

2. Is Krotona such an asset that the Section should to a greater or less degree contribute to its upkeep?

3. If financial aid is given to Krotona should not the Section own the property?

4. Will its work in the future justify the present effort?

5. Is it necessary to have a focal point in the Section where all the activities can be synthesized?

To my mind questions three and five are the two most important, and therefore I shall in this paper confine myself chiefly to them. I will answer the last one to begin with, for in the answering of it I give a *raison d'être* for the giving of financial aid, and a groundwork for future discussion.

The Theosophical Society has Three Objects, well known to all the members. It seeks to form a brotherhood of humanity; to encourage the study of science, philosophy and religion; and thirdly to unfold the powers latent in man. In every Section that is taking its rightful place in the world and evolving along right lines this three-fold order will be seen. The Society should have a gradually growing membership, demonstrating to the world the real meaning of brotherhood; in it we should have a definite organization that is seeking to educate the members and their surrounding communities in the knowledge of the underlying unity of all forms of life; in the essential oneness of all religions, of all departments of science, and of all the philosophies; we should have also that inner group of students and aspirants gathered out of the membership who are seeking to develop their inner, spiritual powers, to

bring themselves more and more under the control of the ego the indwelling self, becoming thus, not only more enlightened themselves, but centers of radiant light in their environment, shining forth in the darkness.

Such should be the situation in every Section, in every lodge. Each Section, each lodge should be a focal point for the power of the Great Ones, a point from which the white light of truth can ray out into the surrounding darkness.

Similarly the Section itself should have a centralizing focal point, from which the lodges themselves could be contacted, a distribution station from which the light and heat of the wisdom religion could be dispersed throughout the Section.

Such is the vision which has been glimpsed for Krotona, a vision that had necessarily to begin in a small way, but which holds very great capacities for expansion. I wish I could adequately hold before you this three-fold vision, and demonstrate to you convincingly the wonderful instrument for service you will have when you have built up a centre that is at one and the same time (a) the Headquarters of the American Section T. S.; (b) the site of the educational work that has to be launched if the second object of the T. S. in this country is to make more progress, and (c) the headquarters of the E. S., that inner section of the Society which should be the spring of all spiritual action, and the inspiration of the members. In the combining of these three departments, in the working out of these three Objects, and in their synthesis in approximately one locality, you have not only an economy of effort and of money, but a solution of that perplexing problem or rapid conference with the heads of all departments when need for quick action arises. The law of economy should govern all we do,—economy of effort, economy of force, economy of time, economy of labour, and economy of money.

If you take the law of correspondences, which H. P. B. has so often emphasized, you can work out the vision along the lines of the body physical. In the physical body you have the three centres, the solar

plexus, the heart, and the brain. The first centre, the solar plexus, governs the functional activities, the whole process of metabolism; the heart governs the vital energy of the frame, and the brain is the controlling and directing faculty. How does the analogy work out if you make Krotona your Sectional headquarters, your educational centre, and your main E. S. body?

In the *Sectional Headquarters* you have the *solar plexus* of the Theosophical body in the country, controlling all the exoteric activities, governing the lesser centres, the lodges, feeding and keeping in good health all the subsidiary activities. Here you have represented the *First Object* of our Society, demonstrating, if you like to put it so, the *activity aspect* of the Divine Life.

In making Krotona the *E. S. Headquarters* and carrying on the E. S. work from there you have the *heart* of the Theosophical body,—that inner organ, pulsating with the life of the Great Ones, that transmits Their life, Their force and strength to the Section and to the outside world. Just as the physical body is useless when the ego withdraws and the heart ceases to function, so will the T. S. fail and die if the Great Ones withdraw Their life and interest and cease to work through that inner centre, the E. S., the heart of the body exoteric. The E. S. represents the *Third Object*, the development of the indwelling Divinity, inherent in each human being. It is the *love or wisdom aspect* of the Divine Life.

Then the dream is held of an *educational centre* some day at Krotona (the nucleus already exists) to which men and women from all over the world will come, and where they will in various schools and colleges study the world religions, the scientific discoveries, and the synthetic philosophies; a university that will represent the achievement of the concrete mind of man and that will be the forerunner in the training of the abstract mind, and the scientific development of the intuition; a school where things occult will be made comprehensible, where experiments along different lines will be made in chemistry, physics, and alchemy, where colour and sound and the law of vibration will be studied, where labora-

tories will be founded that will become famous for their results and where we shall have schools and sanitariums of healing in which will be demonstrated to an astounded public the truth that our three-fold interpretation of the human organism holds the secret overlooked by the allopath, the homeopath, and the alienist; a university, in fact, where we shall synthesise all the sciences and arts and demonstrate their innate unity. Here you will have the *brain* of the Theosophical body, the working out of the *Second Object*, and a demonstration of the *will aspect* of the Divine Life.

With such a synthesis, with the solar plexus, the heart and the brain all working in true co-ordination, with the three aspects of the divine life seeking to express themselves through the unified organization, what may not be accomplished by the American Section T. S.?

Such is to some of us a glimpse of the vision, the ideal towards which we are working. Seven years ago the nucleus of this organization was laid by Mr. Warrington and his band of helpers. Many have been the difficulties that they have surmounted; dark have been the clouds that have at times hovered over the work, yet all has been steadily carried on and Krotona is firmly a fact. It is small yet, and many problems remain to be solved, but the nucleus has been formed, and as time proceeds further expansion will come to pass, for nothing can hinder it,—provided that we can one and all get somewhat of the vision for ourselves and support it steadily.

Two things seem to be of immediate importance:

1. To point out to the members what is the next step towards expansion, and to answer the question which is sometimes asked as to whether the T. S. should own the property.

2. To do away with the confusion that exists in the minds of some of the members as to the relationship here of the E. S. to the T. S.

In taking up this first point it will be necessary to mention certain facts.

In the October *Messenger* for 1915, while discussing the question of the own-

ership of Krotona, Mr. Warrington made the following statement:

"I have been asked whether some day the Krotona organization would not turn over the property to the American Section, and my answer has been, 'Certainly not before the debt is paid, and even then it is not for me to decide but for those who may be responsible at the time all the indebtedness has been retired'."

By the work of Mr. Hall in the section, and by the voting of the members to give a percentage of their dues to Krotona, this time is being hastened and so this question is being brought to a head. It is reasonable to suppose that very shortly we shall be able to free Krotona entirely from indebtedness and to have its financial arrangements so perfected that it will be operating on a sound economic and self-supporting basis. Many of us who have been talking over this matter with Mr. Warrington have suggested that the matter should be again placed before the members, and he has stated to us that he wishes only that Mrs. Besant's wishes are complied with, and that the property be properly safeguarded from future disturbances and financial difficulty. We have then to remember *first* of all that at the present time, although the title to Krotona stands in the name of a Board of fifteen Trustees incorporated under the laws of California, the Charter and By-Laws of that corporation vest the ultimate control in Mrs. Besant and that no change can be made in that situation without her consent or approval. *Secondly*, it should be realized that the matter is of such vital importance that no one person's ideas will be sufficient to justify action on the part of either the Krotona officials or the officials of the American Section, and that hasty action must be avoided. In any case it would take some months before details could be adjusted and no one could quite tell how long it would be before all indebtedness could be cancelled.

Meanwhile it may be of very great usefulness if an opportunity should be given for members to express their opinions and wishes as to the problem in hand. For this purpose I will briefly state some of the possible solutions in

order to excite comment about them, thus offering a basis for discussion. I would therefore venture to suggest four alternative plans as to the control of Krotona:

1. E. S. control with T. S. tenancy as at present.

2. T. S. ownership with E. S. tenancy.

3. An amendment of the present Krotona charter so as to make it a legal holding corporation on behalf of both the T. S. and the E. S. for the property as the national headquarters.

4. Let the ownership remain permanently in its present stable form, and let the T. S. acquire by a 99 years' lease almost the entire property, and so take over its management, assuming all costs and upkeep.

Many other arrangements might be suggested and the ideas of the members will be most valuable, but it should constantly be borne in mind that the building of Krotona was undertaken by Mr. Warrington under express authority of Mrs. Besant at a time when the American Section had headquarters in Chicago and before Mr. Warrington had become the General Secretary or National President of the American Section. At that time there was no idea that the headquarters would ever be moved to the Pacific Coast. But when that step was subsequently taken it became necessary to modify and change many ideals and plans of those who started the Krotona movement. At the time it was generally understood that the T. S. might remove its headquarters whithersoever the exigencies of the movement might require, but was to have a permanent home at Krotona so long as it desired. Therefore it would be unjust to throw upon it the burden of an undeveloped property subject to mortgage, the control of which during the formative stages must necessarily be centered under a single authority freed from the fluctuations arising from convention politics. The records of the building at Krotona justify this position for by this policy we have today a property of twenty-five acres, conservatively estimated at a value of \$160,000, with build-

ings thereon and personal property valued at \$55,000, subject to a total outstanding indebtedness of \$35,000, or a net asset of \$180,000, whereas seven years ago the project was inaugurated with absolutely no funds in hand at all. And we should further remember that however the title may ultimately be held, or whatever rules and regulations may be established as to the Board of Trustees or other officials, Krotona stands today as the shining example of a striking achievement, an instrument which can be used by our Elder Brothers, the Masters of the Wisdom, in Their great work for the lifting of the race; that it is a part of Their scheme to build and use the Theosophical movement as an exoteric branch of the activities of the Great White Lodge itself.

It is therefore fundamentally a child of Theosophy. The business policies and technical details of its management should be adjusted with the greatest precision for the securing of the results intended, but after all they are details, important though they be, and those who seek control for this part of the Theosophical movement or that school of Theosophical training, or who are jealous of the welfare of the one over against the other, have missed something of the tremendous inspiration which comes from the appreciation of the synthetic whole. Let us, therefore, look at the problem from the viewpoint of the Masters, seeking to discover how best we may so arrange and manage and how heartily we may aid and support the perfecting of this centre, not as the property of the E. S. or as the property of the T. S., but as the property of Theosophy in America, as an efficient instrument for the strengthening of the whole, and a focal point through which the power and love of the Masters may flow out in unrestricted bounty to the whole American Section, and thence to all American institutions.

In dealing with this second point, we should notice that it has been said by certain people that the "E. S., being necessarily an autocracy, will control the policies of the T. S. which is fundamentally a democracy." In this I am merely quoting what has been said. There is a

lot of misapprehension among a number of people that if the two headquarters are located in the same place that the E. S. will in some way control the political destiny of the T. S. This is quite impossible for two reasons:

1. The American Section T. S. is controlled by the vote of the members, who outnumber the E. S. members five to one. There are approximately 1500 E. S. members, and nearly 8000 T. S. No further comment is needed.

2. The power of this large majority is absolutely secured to it by its own by-laws, subject to its own amendment. In these by-laws are provided the machinery of not only the initiative and referendum but for the recall of any official at any time. The members therefore can not only establish a policy at any time, but can also terminate it, and can remove from office any person who seeks to force upon them that which they do not desire. The protection of their by-laws and their numerical superiority render ridiculous the fears of those who see in the E. S. a menace to the freedom of action of the Section, even supposing the E. S. should want so unthinkable a thing.

In this connection attention may be drawn to the fact that at centres similar to Krotona, namely, at Adyar and Benares, the T. S. entirely controls the executive side, and the E. S. continuously inspires all its activities. What has worked out at Adyar and Benares will naturally work out at Krotona.

Lastly in realizing all this, what have we to do? Above everything else sense the vision for ourselves and do our own thinking, independently of the periodic agitator. To sense the vision is to have the capacity in a faint measure to realise the archetype on which the Great Ones are seeking to fashion Their instrument. They glimpse it for us in its fullness, and bringing it down to the mental plane make it possible for us to sense it too. Nebulous and faint at first, yet gradually we shall find some of it materialising; gradually it will take form more defined, till at last we shall succeed in bringing it down to concrete mental levels, and thus can visualize it and make it our own.

This accomplished, what comes next?

A period of gestation, a period when we build into our thought form as much of the vision as we can bring through. Slowly and steadily must this work go on, for hurried work leads us nowhere. Then will come a longing, a desire to see this vision brought to earth, to see it becoming a fact on the physical plane. What has happened? Down to the astral plane we have brought the vision. We vitalise it with the force of our will, we seek to make it BE, the rhythm becomes heavier and slower, the material is built in coarser matter, and our vision is clothed in both astral and mental plane matter. Happy shall we be if we can bring it lower still and on the physical plane work it out.

We need to remember that the materialisation of the vision on the physical plane is never the work of one man. Only when the vision has been sensed by many, only when the many have worked at it on the higher planes can their united effort fully bring it down into physical plane manifestation. Hence the value of educating public opinion, for that brings the many to the aid of the few visionaries. Always the law holds good,—on

the path of involution differentiation. Two or three sense the vision, highly evolved. They can touch the higher archetype; then the rhythm. They set up sweeps into similar vibration. Thinkers of good development who consciously or unconsciously aid in building the thought form. United aspiration touches still more on the astral plane, until—when you have rightly worked,—the vision becomes public property on the physical plane and takes definite shape.

Such is the work that has been done and that remains to be done in connection with the vision of Krotona's future. We can, if we measure up to the archetype, build up a centre of peace, power and love that will render practical help and spiritual uplift such as the world has not yet seen. If we can synthesise our activities, think and plan constructively, eliminate party feeling and the selfish opinion of the personalities, if we can dream, aspire, plan, finance, and co-operate we may eventually have in this Section a real focal point for the force of the Great Ones, and become one of the places on this earth whence will flow out the waters of healing for the helping of the nations.

A "chela" is a person who has offered himself to a Master as a pupil to learn practically the "hidden mysteries of nature and the psychical powers latent in man." The Master who accepts him is called in India a Guru, and the real Guru is always an Adept in the Occult Science. . . . A Lay-Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Masters, and has brought himself, as it were, under Their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Masters at which behest the Society was organized, and under whose conditional protection it remains. The joining is then the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the 'favor' of one of our Masters or of any other Masters in the world—should the latter consent to become known—that has not been fully earned by personal merit. The Masters are the servants, not the arbiters of the Law of Karma. Lay-Chelaship confers no privilege upon anyone except that of working for merit under the observation of a Master. And whether that Master be or be not seen by the Chela makes no difference as to the result; his good words, thoughts, and deeds will bear their fruits, his evil ones their. . . . First deserve then desire intimacy with the Masters.

(From "Five Years of Theosophy.")

THE WEB OF LIFE

A pitiful piece of patches and shreds—
But stay your passionate grieving—
Is it late to pick up the broken threads,
And change the pattern of weaving?

The warp was dyed in the wool and drawn
To the loom without your willing,—
But the shuttle that flies from dawn to dawn
Carries the thread of your filling.

The fabric of Life by which you are known
Is not of your own free choosing,—
But the matter which gives it light and tone
Is the color you are using.

You are caught in a mystic web of Fate
Of a strange complex designing;
Still you may shift—blend—lay more straight
The threads you are intertwining.

Over the dingy ancestral dyes,
Over and under, under and over,
The gold of your shuttle tints, as it flies,
The blemish it may not cover.

Vain with your hand on the beam to pause,
In your own work disbelieving,
For still by the force of its unseen laws
The Loom goes on a-weaving.

And your inmost thought is caught in a snare—
Whether or no by your willing,
And your purpose, be it false or fair,
Shows in the web you are filling.

Well for you if at last, my friend,
When your shuttle shall fail and falter,
Another, beginning where you end,
Finds naught in the pattern to alter.

A. L. MUZZEW.

FROM THE NATIONAL PRESIDENT

B. P. WADIA'S TOUR CONTINUED

Last month my narrative ended in the snowy plains of northern Colorado. There we were so long delayed by snowdrifts that we did not reach Portland until after the time for all the advertised activities had passed. The experience brought back the memory of a similar incident in the southern part of the same State a year ago, when the hour for an advertised lecture by myself in Pittsburgh found me whiling away the time in a movie show of a dull little Colorado village. One wonders if our railway managers are like the primitive Australian aborigines who will barter away their blankets in the warmth of the day, forgetting that night will come again with its customary cold.

Being thirty hours late when we reached Portland, we passed on to Seattle. There we gave the usual series of meetings—public, lodge and otherwise; but an interesting feature of this visit was the lecture arranged for Mr. Wadia at the Labor Temple for an evening after a lodge talk. When we entered the Labor Hall, the hour was somewhere around ten o'clock. The hall was crowded and impassioned discussions were in progress, disclosing evils the speakers wanted righted. To a sensitive person the atmosphere was tense and sputtering; but wonderfully vital and earnest. Mr. Wadia was introduced and proceeded at once to "cast a spell" over the entire gathering. He won them from the first, by his good cheer, clear thought, and striking fair-mindedness. His attitude towards the various problems was balanced and devoid of the hectic feeling which usually is seen in others, and his proposal of remedies was constructive and statesmanlike. When the questions came there were some in the audience who tried to "tie him up," but as one of the more gracious speakers remarked, the questioners only succeeded in getting themselves tied up by the clever wit of the speaker. At the conclusion of the meeting, the Secretary arose and moved a vote of thanks "to our brother

from India" for his much appreciated visit.

Some of the longshoremen who were present invited him to speak before them the following day, which he did. There were about 600 present.

From Seattle we went to Portland for a day, where also the usual talks were given, and then an hour past midnight we embarked for Oakland. We did not so much mind having to sit up so late to catch our train, but it was rather uncomfortable to have to go without both breakfast and luncheon the next day on the train.

In Oakland and San Francisco lectures were given—two public, one to the Labor people, and the usual lodge and other gatherings. During our stay we met an interesting gathering of Indian students, among whom were two Indian women—the only ones in America, I think I was told. Mr. Wadia gave them personal news from their native land and offered useful counsel.

From Oakland we came to Krotona where there has been ever since a grand rush of engagements of all kinds—lectures, talks, interviews, dinners, luncheons, teas, drives, and I wonder how Mr. Wadia derives the energy to supply the strenuous demands.

One thing emerges from my observations made during the tour, and that is the American people are eager for guidance, not alone in matters religious, but in the "practical" affairs of life. They instinctively realize the universal deadlock, and when one comes along with a theory or a plan of life they are ready to give him a hearing. Never was there a time when true leadership was so much needed, and never were the people so willing to be led by the right person. The ready and almost eager hearing given to Mr. Wadia by all classes has been very gratifying, and is an earnest of the readiness of the public mind to accept later the spiritual guidance of teachers from the Orient. This augurs well for the day when, it may be, an Oriental of age-long

leadership may emerge from the land of the shining star and give to the world the all-round leadership it critically needs, for I can now see he will be given a hearing without prejudice against either his color or race. God speed the day.

MRS. BESANT AND INDIA

The Philadelphia Public Ledger recently had the following cable dispatch which will interest Theosophists:

London, Nov. 29. —Mrs. Annie Besant, discussing India, says:

"The people of India, as represented by the national congress at Delhi, asked for self-determination only when they had representative councils to voice their will. They also have welcomed the declaration of August 20, 1917, that the British policy was for a responsible government and the Calcutta congress accepted the policy of stages in the attainment of self-government. England cannot be said to deny that which India has not yet sought.

"As for the two home rule leagues now in London, one of them at least, the National Home Rule, which has more than sixty branches, will not receive with profound disappointment, nor I believe will the people of India, the report which recommended an enlargement of the electorate so as to include more of the laboring classes, which recommends that the popular councils and the two houses of the government of India shall have power over the purse; that there shall be three Indian members in the viceroy's executive council; that the grand committees shall be abolished, and that the council of state shall be changed into a house with a two-thirds popular majority; that India shall have the same fiscal independence as Great Britain and the dominions; that any act refused by the two houses and thought necessary by the viceroy must be passed by him in his council on his own responsibility and sent up to Parliament.

"There are other improvements, but these may suffice. We should have liked other changes, inclusion of Burma, removal of sex disqualification; but the amended bill is certainly a substantial step and could not cause profound disappointment."

FOR DISCUSSION

There is an apparent desire on the part of some of the members to re-open the question of Krotona and its relation to the T. S. This desire is not unwholesome as it at least betokens an interest that makes for vitality in the work for Theosophy.

To this end the pages of *The Messenger* are being opened to a discussion by the members of the various points involved in the question, and the leading article in

the present number by Mrs. Alice A. Evans, the Editor, is intended to lay the foundation for a free expression of opinion.

After the discussion by the members is concluded, which will take some months, I expect to submit to Mrs. Besant the essential points raised therein, with such recommendations as the Krotona Trustees may decide to make to her.

For the purpose of enabling the Krotona Trustees wisely to reach their conclusions, I was recently requested to call a meeting for the free discussion of the matter among the T. S. and Krotona Trustees and officials. This has been duly carried out, with the result that the conference recommended that in addition to opening a discussion in *The Messenger* as aforementioned, the Krotona Trustees and a sub-committee of the conference submit a full statement of acts of Krotona, historical, financial and otherwise, to Mrs. Besant, with a view to enabling her to determine whether, when the indebtedness on the property shall have been paid, the Krotona properties now valued at a net valuation of \$175,000 shall become the legal property of the American Section T. S. It was clearly the sense of the meeting that the time had arrived for a definite declaration of a permanent policy in this matter, i. e., whether this most admirable site shall remain the property of the Krotona Institute of Theosophy with the Section Headquarters as tenant, or whether it shall be given to the Section who then would be landlord, with all other activities including the Institute educational ones subsidiary thereto. Under the present plan of ownership the property is well safe-guarded, which was the main consideration. No doubt another safe plan could be designed if a change were thought advisable.

I hope all who wish to express themselves in a brief, impersonal and parliamentary fashion will do so. The question cannot but be one of importance, and although sufficient time must be allowed for ample discussion and consideration, yet I hope this time may not be necessarily prolonged by tardiness on the part of the members in expressing their opinions.

THE PRISON RECONSTRUCTION LEAGUE

When in Seattle recently a leaflet was given to me whose purport seems to be so important from a Theosophical standpoint, if I may judge, that I give it publicity here *in extenso*:

PREAMBLE

Realizing that the present Prison System in vogue in most of our State and Federal Prisons is generally understood to be wasteful, extravagant, inefficient and inhumane, an organization is hereby formed for the purpose of bringing about necessary changes and improvements in these institutions.

This organization shall be non-sectarian and non-political in character.

CONSTITUTION

THE PRISON RECONSTRUCTION LEAGUE

I.—NAME

The name of this Organization shall be The Prison Reconstruction League.

II.—OBJECTS

The objects of this League shall be:

First: To remove prisons from political control and domination.

Second: To place prisons in charge of Vocational Officers, who shall conduct these institutions as Vocational Schools.

Third: To occupy all able-bodied men incarcerated in such institutions in useful and productive work for which they are best fitted, so that said institutions shall be placed on a self-sustaining basis, and the present wasteful methods abolished.

Fourth: To assist pardoned or paroled persons from such institutions in getting a proper start when they are returned to civic life.

III.—MEMBERSHIP

All persons in sympathy with this organization, without regard to race, color or creed, shall be eligible to membership.

There shall be three classes of membership, as follows:

Active Members.

Sustaining Members.

Honorary Members.

All members shall have the right to vote and hold office.

IV.—BOARD OF DIRECTORS

The Officers of this Organization shall be a President, a Vice-President, a Secretary

and a Treasurer, whose duties shall be those usually pertaining to these officers.

The affairs of this Organization shall be managed by a Board of Directors, consisting of the officers and three other directors.

V.—ELECTIONS

The Officers shall be elected for one year at the Annual Meeting of the League. At the First Annual Meeting, three Directors shall be elected, one to serve three years, one to serve two years and one to serve one year. Thereafter one Director shall be elected at each Annual Meeting to serve three years.

VI.—MEETINGS

Regular meetings of this League shall be held twice a month, and special meetings on the call of the directors. The time of the annual meeting shall be fixed by the directors.

VII.—DUES

The dues of Active Members shall be \$2.00 per year, payable in advance.

The dues of Sustaining Members shall be \$5.00 or more per year, payable in advance.

Dues optional with Honorary Members.

VIII.—COMMITTEES

All Committees shall be appointed by the President.

Standing Committees shall be:

Finance Committee.

Publicity Committee.

Research Committee.

Prisoners' Aid Committee.

Program Committee.

IX.—AMENDMENTS

This Constitution may be amended by a two-thirds vote of the members present at any meeting, provided notice of proposed amendment has been given at the next previous meeting.

X.—BUSINESS MANAGEMENT

All financial and business affairs shall be delegated to the Board of Trustees.

Those wishing to join should apply to Miss M. V. Sherlock, Secretary, 1141 Henry Building, Seattle, Wash.

A. P. WARRINGTON,
National President.

FROM THE NATIONAL SECRETARY

RESOLUTION NO. 8

At the annual convention in Chicago the following Resolution, known as Resolution No. 8, was passed:

RESOLVED, That the Trustees are hereby instructed to amend the By-Laws, increasing the annual dues of lodge members from \$2.00 to \$3.00, and increasing dues of members-at-large from \$5.00 to \$6.00, payable annually or at the option of the members, in semi-annual installments, except that members under 21 years of age shall pay \$1.00 per year, if members of a lodge, and \$3.00 if member-at-large, and except that in case of husband and wife, the dues shall remain as at present.

RESOLVED, FURTHER, That the American Section of the Theosophical Society shall pay to the Krotona Institute of Theosophy 33½ cents for every active member on its rolls, and the proper officers shall remit the same on or before August 1st of each fiscal year for the year ending June 30, preceding the said payment to be made in lieu of rent and for the better upkeep of the national center.

"These resolutions shall not become effective if within the period of three months from passage, a majority of the members should write to headquarters objecting thereto."

More than three months have elapsed since the passing of this Resolution and up to January 1st there was a total of 55 objections received out of a membership on that date of 7,918, or less than six-tenths of one per cent. Out of these 55 objections to the Resolution 50 objected to the increase in dues, while only 37 objected to the giving of 33 1-3 cents per member for the upkeep of Krotona, and 32 objected to both parts of the Resolution. All of the objections to the giving of a percentage to Krotona are based upon the feeling of the objectors that Krotona should belong to the American Section, but it is very apparent from the result of the vote at Convention, and the fact that only 37 members have cared to put their objection in writing, that the feeling throughout the entire Section is unanimous to the effect that Krotona is such a valuable asset to the Theosophical movement in America that whatever the technical details may involve, it is good business for the members to give a por-

tion of their dues for the upbuilding of this center.

Krotona is at the present time the National Headquarters of the American Section and draws its life from the members to a very large degree. It is a spiritual center through which the forces of the Masters flow, and it is the Mecca of thousands of our members, the place to which they hope some day to make their pilgrimage. It is the greatest single asset that the theosophical movement in America possesses. Those who have labored with utter self-sacrifice during the past seven years for the building of Krotona have, in spite of many setbacks and disappointments, achieved a result of which we all may truly be proud. It is the highest offering in concrete form which we can give to our great Leaders, the Masters of the Wisdom.

The days that are ahead hold for us the warm sunlight of a clear vision and the rapid growth of the Springtime season. The experiment has been tried and has not been found wanting. With the aid of our members, the financial difficulties will soon be at an end. With the focussing of their attention upon the vision of the great work which the Theosophical Society is to do in America in the coming years, and the important part that its Headquarters will take in that work, will come the realization of the dream of those who have given their all that this thing might be. It is very earnestly urged, therefore, that the members read with great care the first article in this number of the *Messenger* in order that they may appreciate more fully the value of their Headquarters and the great opportunity before them. Already the new members are coming in increasing numbers; already the enthusiasm is growing all over the country for the common touch and the Divine Wisdom which Theosophy has to give. Let us prepare to do the work which is set before us, asking nothing for ourselves but only that through our efforts those instruments may be created which shall be of service to our fellowmen.

MEMBERSHIP RECORDS

The monthly lodge and membership record for December is again most encouraging, showing, as it does, a net gain in membership of 90 in spite of the fact that 76 of our members have been automatically retired to the Inactive List for non-payment of dues. The number of new members coming in still continues large, the total for this month being 164 or 22 more than the average for the first five months of the present fiscal year. This places the average number of new members per month for the first half year at 147 as against an average of 66 for the first six months of last year, the average for the entire twelve months of last year being 114. It is also most gratifying to know that the number of members going on to the Inactive List on December 31st is much smaller than last year. Owing to the fact that the By-Laws provide that dues may be paid in half yearly installments, there is a certain portion of our membership whose Section dues have come to fall on December 31st instead of on June 30th, so that each year at that time there are a certain number that are automatically retired to the Inactive List although the great majority meet their Section dues at one payment at the first of the year. The following are the figures for the past three years:

Transferred to Inactive List December 31,	
1919	76
Transferred to Inactive List December 31,	
1918	101
Transferred to Inactive List December 31,	
1917	120

MESSENGER SUBSCRIPTIONS

The attention of our Canadian brothers is again called to the fact that when the organization of the new Canadian Section is completed and the demit from the American Section issued to the new Society, *The Messenger* will automatically cease to be sent into Canada. It is therefore necessary for those members who are joining the Theosophical Society in Canada to send in their subscriptions to the National Secretary's office at the rate of \$1 a year at once in order that their files may not be broken. We are anxious to serve the membership in this way and the subscriptions sent in will

run for a full year beginning with the month following the date of the demit. In order that the Canadian brothers may have the benefit of receiving *The Messenger* until the new organization is perfected, so that we may reach them with the proper notices, the By-Law requiring that *The Messenger* be discontinued to half-year delinquents has been waived in their case and we are therefore sending *The Messenger* to all the members in Canada whether the dues have been paid or not.

It has been arranged to demit the Canadian members as of December 31, 1919. The American Section will therefore refund to the Canadian Section one-half year's dues for all members who paid the full year's dues and will collect from the Canadian Section one-half year's dues from those who have not yet paid anything.

GENERAL MANAGER

Mr. G. H. Hall, the General Manager of Krotona, who is now at Headquarters, has been compelled, because of the necessity of his presence here, to postpone his contemplated trip through the remaining lodges of the American Section. It had been his intention to leave Krotona in January, but he has asked that notice be given that the trip will be delayed for several weeks.

NEW LODGES

Mention has never been given of the new lodge which has been formed in Columbia, South Carolina, and which is now completely organized. This lodge was started by the former War Secretary, the organization being completed by Mr. and Mrs. Wm. M. Mayes. Much credit is due to Mr. and Mrs. Mayes for the very fine condition of the lodge and the fine spirit of harmony and enthusiasm shown.

With regard to the announcement of the formation of the Jacksonville Lodge which appeared in the December number of *The Messenger*, through an error at the print shop the name of the former War Secretary, Mrs. Laura S. Woods, was incorrectly given. In correcting the announcement Mrs. Woods writes as follows: "It is essential that the Section

know how the money that they donated has been spent, hence I must insist upon this publicity as I am holding the funds and am responsible for the economical and judicious expenditure of same. Some of this fund went for the organizing of Jacksonville Lodge, paid out by me while there, hence the necessity of the proper announcement."

LECTURERS' EXPENSE ACCOUNT

It has been found that there is some misunderstanding among the members with regard to the resolution adopted at the recent convention in Chicago authorizing the Trustees to pay the expenses of our National and Divisional Lecturers when establishing lodges in new territory, to the extent of \$50 for any one lodge. The purpose of the resolution was to stimulate the effort to carry Theosophy into sections of the country not as yet open to our movement, but is not authority for the payment of \$50 to every lecturer who organizes a new lodge. This resolution needs certain careful limitations, and the policy adopted by the National Secretary has been to reimburse the lecturer, upon special request made, for the difference between the actual expenditures made in connection with the forming of the lodge and the collections and donations received, provided that the payment made to the lecturer shall never exceed \$50. If, for example, the total cost of establishing a new lodge is \$70 and the total receipts from collections and private donations is \$52, the lecturer will be entitled, upon presentation of the accounts, to be reimbursed for the difference, or \$18; while if the collections and donations were only \$10 the lecturer would receive \$50 and be out of pocket to the extent of \$10. This ruling is, of course, subject to modification and revision by the Board of Trustees.

DEATHS

The following members are reported as having passed to work on the Astral Plane:

Warren Barnett, Atlanta Lodge.
L. B. Fay, West Side (Buffalo) Lodge.
Miss Martha Godfrey, Minneapolis Lodge.
Mae K. Hannum (Mrs. J. O.), Birmingham Lodge.
Mrs. Eleanor Skene, Spokane Lodge.
Charles C. Young, Long Beach Lodge.
Ralph W. Smith, Twin City Lodge.

FINANCIAL STATEMENT FOR DECEMBER, 1919

Receipts		
Fees and Dues	\$ 716.02	
Krotona Fund	22.20	
Messenger Subscriptions	34.57	
Publicity Donations	188.89	
Exchange	2.60	
Stationary Sales	1.00	
Interest	65.64	
	<u>\$1,030.92</u>	
Bank Balance Dec. 1st.....	5,714.56	\$6,745.48
Disbursements		
Stationery and Supplies...\$	32.35	
Rent	40.00	
General Expense	18.36	
Salaries	370.00	
Stamped Envelopes	107.80	
Krotona Fund	25.00	
Special Expense	30.00	
Postage	20.00	
Insurance	57.50	
Exchange75	
Excess Dues Refunded....	2.32	
	<u>\$704.08</u>	
Messenger Dept.		
Printing	\$160.50	
Paper	390.96	
Salaries	40.00	
Postage	18.50	
Rent	4.00	
General Expense	2.60	
	<u>\$616.50</u>	
Publicity Dept.		
Salaries	\$ 85.75	
Rent	13.50	
Postage	30.00	
Literature and Printing...	113.86	
Stationery and Stamps....	4.00	704.08
Furniture and Fixtures...	7.50	616.56
	<u>\$254.61</u>	<u>254.61</u>
	<u>\$1,575.25</u>	
Bank and Cash Bal. Dec 31	\$5,170.23	\$6,745.48

FOSTER BAILEY,
National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD

December, 1919

Total Number of Lodges.....		210		
Lodges Chartered	7		Deceased	3
New Members	165		Resigned	4
Reinstated	8		Lodges Dissolved	0
Transferred from other Section.....	0		Transfers to other Sections.....	0
Total Active Membership.....	7933		Transfers to Inactive Membership.....	62

FROM THE PUBLICITY DIRECTOR

A VITAL FACTOR

Publicity is the science and art of presenting your "line" to your fellow man in a way that arouses interest, inspires confidence and prompts acceptance.

In the matter of lodge publicity we naturally turn first to the Publicity Committee and consider their method of distributing literature on Theosophical subjects, their method of advertising public lectures, class activities and preparation for our National Lecturers when they arrive to give a series of lectures.

One duty for the Publicity Committee that at times is not pleasant, yet very necessary for the protection of the lodge, is to recommend the refusal of the lodge platform to individuals not connected with our movement officially or otherwise. The question that immediately arises in the minds of the few who believe that our activities shall embrace all the speakers who come, is: "Is this a brotherly attitude?" The question is about as logical as it would be to ask, should a parent exercise discrimination in the selection of a child's associates and instruction, or permit the development of all relations and conditions that might arise?

As a body the lodge stands in the same relation to the invited public as a parent does to a child. They are morally bound to exercise care and discrimination in the selection of the teacher and teaching that is presented under their auspices. A further responsibility accrues from the fact that that which injures the Theosophical movement and tarnishes its practical, beautiful and inspiring teachings in one community, injures the movement as a whole, therefore the status of our lecturers should be determined on the basis of fitness as regards our objects. A "free lance" lecturer can, as a rule, be dismissed as of questionable value merely because he is a free lance.

We find itinerants of this class are "free" because of lack of ability, undesirability, or an egotistical idea of the value of their message," which egotistical idea is

founded on the great heresy of separateness so well known to Theosophists.

The mark to look for in those applying for or sought in connection with local lecture work, is to find out if the person under consideration is affiliated with an accredited organization, his line of interest and the nature of his work.

Association with an accredited organization insures a reasonable degree of personal worth, his line of interest is the index showing the value or lack of value, and it is expressed in terms of "the nature of his work." Thus can we safeguard the public whom we are trying to serve.

We realize that this method may deprive us at long intervals of a jewel; but the long, almost unbroken line of useless, indifferent, or vicious material offsets the possible value of the first instance. A very wise thing for a local lodge is to train members for local Theosophical speaking, giving way only to prominent and public-spirited workers in the world who have honorable connections and a real message, whether of education, science, philosophy, or art, matters not. The thing that does matter is to get a man who has a message for the mind and heart; not one whose hand is in his hearer's pocket. One who honors the trust imposed by the courtesy extended and not one who subtly or coarsely seeks to belittle your teachings or organization. This problem of lecturers confronts all centers in varying degrees of seriousness as regards its solution, and it is of vital importance under all circumstances.

By training local speakers we also increase the supply of workers from among whom our national and divisional staff can be recruited.

There is one class of lecturers the lodges can feature safely and without worry; they are those appointed by the Trustees of the American Section T. S. These appointees carry the Theosophical message to all parts of the Section, as we all know, without fear or favor, and give it in accord with the ideals of our wis-

dom-religion. They are our co-workers as we play our humble, yet valuable, part in the great efforts of the Masters to make the concept of Universal Brotherhood a living and lived truth. Here, indeed, we can throw our energy into the task of preparing the way, knowing that the way is right.

LIVE STUDY CLASS WANTED

Another line of activity stands out in importance and possibilities in this connection for local centers that should be fully realized and appreciated, and that is the study class for the public. It is here we reach the public in the close contact of the classroom. It is here we meet those seeking the realities of life and those slightly interested in the wisdom-religion. It is from this class that many of our new members are recruited throughout the year—and if we have a live class this is where our National lecturers find many, just ready, so that the impetus of a series of lectures will bring them into membership.

Keep the study-class vigorous, it is the most fertile feeders for the lodge. Our National Lecturer, Mr. Francis G. Hanchett, says that a well conducted study-class is practically a guarantee of some interested people joining the lodge during the visit of a lecturer.

THEOSOPHICAL EFFICIENCY

Are we, as members, co-operating with the lodge head, attending meetings whenever possible, promptly and well executing commissions given, and promoting the peace and capacity of the organization for service

If not, then we are "dead wood," and increase the burden of those who serve.

By regular attendance, an alert, harmonious mental state, and a heart dedicated to service, we help greatly in building a dependable operating unit for work on all planes.

PROGRAM EXCHANGE

A suggestion has reached us to start something like an exchange of lodge programs and bulletins among the various lodges, so that officers and members of a

lodge can see what is being done in other lodges, how the news of these events is disseminated, thus gaining new publicity ideas from a literary and typographic view-point.

It is a reciprocity affair, and is based on the Law of Action and Reaction. We get just as much as we give, and if we do not give we do not get anything in return. It will help abolish some of our "splendid isolation," and bring us much closer together.

For each lodge that wishes to participate we will have an envelope ready each month, which will contain a sample from every participating lodge. If thirty-six lodges participate, let us say, each lodge will have to send to us thirty-six samples of every program, bulletin, etc. These are distributed among the other thirty-five lodges, while the thirty-sixth will be kept on file here. In order to get the exchange working, we should be pleased to get quick response, notifications from lodges that they wish to avail themselves and take part in the exchange. Lodges that publish programs or bulletins bi-monthly or quarterly can also join and will receive the same number of leaflets as the others who publish monthly. The point is to share everything with every other lodge.

This program exchange has been found of great value among impressarios, directors of lecture bureaus, theaters, etc. We believe it would be of value and very stimulating to our lodges.

BRIEFS

Washington, D. C., Lodge is sending out news-letters to papers. One has reached us and it looks excellent, as if sent out by a news syndicate. This particular propaganda-missive features Mrs. Besant and her work in India as well as for Indian Home Rule. The article is cleverly written and obviously planned for women's magazines or newspaper sections devoted to topics of interest to women.

Several lodges have adopted resolutions to no longer spend money for flowers in memory of deceased members, but that an equal amount should be handed to a pub-

lic welfare institution as a more fitting memorial and more practical expression of Brotherhood.

Denver Lodge has temporarily shortened its lodge meetings to half an hour, and gives the rest of the evening to the public, who is invited to ask questions after a short address has been delivered by one of the members. The results are gratifying.

FROM MR. AND MRS. F. G. HANCHETT

Since our last report we have lectured only at St. Louis, Memphis and Pasadena. Our engagements at Louisville and Kansas City had to be cancelled on account of the coal shortage.

At St. Louis fifteen new members joined, and eight, I think, at Memphis.

Circumstances have brought us back to Krotona which we shall make our headquarters for the remainder of this season. Pending dates in the East and Middlewest have been cancelled but we hope to make good our arrangements during the next season.

ITINERARY OF EUGENE W. MUNSON

Albany	February 3-5
Schenectady	February 6-9

ITINERARY OF MRS. HARRIET TUTTLE BARTLETT

Macon, Ga.	February 10-17
Columbia, S. C.	February 17-24
Atlanta, Ga.	February 25, March 6

DONATION LIST

Period of December 11, 1919, to January 10, 1920.	
Josephine Claire Stewart.....	.75
Atlanta T. S.	10.00
Alpha T. S., Boston Lodge.....	5.00
Brotherhood Lodge, Detroit.....	9.25
Riverside Lodge	5.00
Anaconda Lodge	1.75
Mr. Muller, Anaconda.....	.50

Mr. McIntyre50
Neille Bates, Hamilton, Canada.....	1.00
Laura Baker, Mommence.....	1.00
Ruth L. Stevens, San Antonio.....	3.25
E. M. Green, Brooklyn.....	1.00
Elizabeth M. Mitchell, Institute.....	5.00
Winnifred R. Rymer, Middletown, Conn.....	25.00
Sarah R. Stewart, Dayton.....	.50
Long Beach Lodge.....	1.00
Paterson Lodge	6.00
Charles H. Lewis, Syracuse.....	3.00
Pacific Lodge, San Francisco.....	2.50
From Friends, Lincoln, Neb.....	.35
F. E. Hobart, Fort Worth.....	1.00
Seattle Lodge, T. S.....	10.00
Fannie E. N. Robinson, Middtown.....	25.00
Elizabeth McEnroe50
Hannah Evans, Seattle.....	1.20
Jeannette M. Engley, Big Pine, Cal.....	1.00
A. J. Ball, Vall, Ariz.....	1.00
John M. Hays, Salt Lake City, Utah.....	5.00
Laura S. Hunt, Los Angeles.....	10.00
St. Petersburg Lodge, Fla.....	1.00
Hazel Patterson Stuart, Pasadena.....	5.00
A Friend, Denver.....	.25
E. W. Slade, Rdalto, Cal.....	1.00
Dorothy Manning, Eagle Rock, Wis.....	1.00
A Friend, Krotona.....	2.50
Louise E. Mead, La Grange, Ill.....	2.00
William P. Fogg, La Grange, Ill.....	2.00
Sarah A. Fogg, La Grange, Ill.....	2.00
J. S. Davies, Rochester, Nev.....	5.00
K. L. T. S.....	5.00

\$161.59

DR. WOODRUFF SHEPPARD,
National Publicity Director.

ORDER OF FIELD SERVERS

In connection with the Correspondence Course, and aside from the methodical and simple way in which Theosophy is presented, the biggest factor is the introduction of a systematic method of teaching throughout the Section.

Those who know the power of concerted action on the physical, emotional, and mental planes, know what a tremendous influence will be wielded in America when centers in various parts of the section adopt the same general outline in presenting Theosophical truths.

The course is designed to teach the fundamentals of the Ancient Wisdom and is for general use, not solely for the preparation of teachers.

So feel free to recommend this course to those within or without the Society.

WOODRUFF SHEPPARD,
National Organizer.

FROM THE EDITOR

AN EDITOR'S PAGE

It has been felt that it might interest the members somewhat if they knew a little more as to what the office of editor entailed, what are its privileges and responsibilities, and incidentally realize a little its difficulties and obligations. A good editor requires in a superlative degree the faculty that grasps principles and the essential points, and also the quality of discrimination. Both are indispensable, and are required in full measure; hence the present incumbent of the editorial chair, realizing this fact, accepted the office *pro tem*, holding the post only until some peerless editor turns up who combines more perfectly the above qualities.

Below is the by-law governing this office, and the members are asked to read it carefully:

Sec. 9. *Duties of the Editor.* The Editor shall have charge of the editing and publication of the official magazine under the general direction of the Board of Trustees, and shall tender such other service as may be required of him by the Board. The Board shall arrange for the official organ's issuance, shall prescribe its policy, and set apart space in same for use of the National President, National Secretary, and Publicity Department. The Editor shall not hold any other national office in the Section, nor permit the magazine to take any part in the political affairs of the Section, except as indicated in By-Law XIV.

THE MEMBER'S PAGE

When the present editor took over the work of editing the periodical it was decided, under suggestion from Mr. Warrington, to start a page or pages in which the members could express their views by letter and so communicate with other members in the Section. I would like to take the opportunity to make certain things clear, so that trouble may be avoided, and to demonstrate to our readers the basis on which this particular page is run. It is felt that once the members realize the rules which govern the publishing of letters in *The Messenger* they will naturally conform to them. These rules are quite simple and three in number:

1. All letters must be parliamentary

in language and conform to the rules of courtesy and politeness.

2. Any letters that attack or attempt to tear down personalities will be refused publication. Letters attacking the character of individuals will find their proper home in the editorial waste paper basket. It is not the part of brotherhood to publish defamations of a brother's character. Letters dealing with principles, with constructive suggestion as to the Master's instrument for helping the world, the Theosophical Society, with interesting information, with accounts of the different phases of the work, with instructive description of methods of propaganda attempted by lodges or individual members, or with a message of cheer and spiritual inspiration will always receive glad attention. In a word, anything carrying the real Theosophical spirit about any phase of the Theosophical movement, or affecting the Theosophical Society as such, is most welcome from any member.

3. Letters that conform to the above two rules will be published provided there is room. Our space is very limited. Two or three pages is the most that can be spared for this department, and the editor must therefore be governed by that fact, and judge which letters out of all those submitted are of most value to the Section as a whole, being himself governed by the principle that the right of free expression must be accorded to any member, irrespective of party or school of thought.

CORRECTIONS

Mr. B. P. Wadia asks me to correct a misstatement that is to be found in the January *Messenger* in two places; on page 233, where we give a short account of him and his activities, and on the final page where the T. P. H. gives him a write-up. The mistake is also to be found in the folders that have been printed in connection with his lectures. In all these three places he is spoken of as co-editor with Mrs. Besant of various papers. He is *assistant editor*.

I would like to make a further correc-

tion. In the account of Founders' Day activities at Krotona and the Co-Masonic meeting Mr. Gillespie's name was omitted from the list of speakers for which omission I tender an apology.

Mr. Ernest Francis Udny sends me from England the following statement with the request that I publish it. I have much pleasure in doing so:

The writer regrets to find that in the part of this article published in *The Messenger*, for September, 1919, he inadvertently made an incorrect statement in regard to Judge Roe's book, "Sir Francis Bacon's Own Story." He said that the Judge, in asserting that some of the "Shakespeare" sonnets referred to St. Alban's "Fall" in 1621, had not mentioned the seeming difficulty that these very sonnets appear in an edition dated 1609. He certainly does mention it, at pages 26 and 82 of his book. It is not quite clear, however, whether he believes that there never was any 1609 edition, or that there was one without these sonnets, of course—and that a later one was brought out in or after 1621 with these, and possibly other, additional ones inserted, and with the old 1609 title-page retained as a blind. The latter would seem to be the true explanation, as the actor Edward Alleyn records in his diary the purchase of a copy in 1609. If this explanation is correct, then the very few copies still in existence bearing on the title-page the date 1609 must (as they contain the said sonnets) belong to the later and falsely dated edition. That would not be surprising, as the well-known Shakespearean, Sir Sidney Lee, has succeeded in tracing but six such copies.

AN OPPORTUNITY

Word has been received that one of our brothers who has been suffering from spinal paralysis for many years is anxious to secure some employment whereby he may be self-sustaining, and some of the good people in Chicago have requested that the matter be brought to the attention of the membership.

It is stated that his mind is clear, his left hand partially useless, but with his right hand he works his own typewriter

and is otherwise able to take care of himself. He is reported to be good at figures and might do clerical work. During the last sixteen years he has traveled through eighteen states selling his little pamphlets which he wrote himself, and so barely making a living. He has been a member of our Society for about two years.

Here is an opportunity for some one of our members to aid a worthy brother who is carrying a very heavy load, and it is hoped that a place for him may be found. He is willing to go anywhere and is anxious to secure steady work. All inquiries should be addressed to Mr. Wm. Sommer, 3911 Rokeby Street, Chicago, Illinois.

Alice A. Evans.
Editor.

As mine was the responsibility of the organization and management of the Krotona Mortgage-Raising Bureau which between 1914 and 1919 brought in many thousands of dollars towards the payment of Krotona's debts, knowing what sacrifice and devotion from hundreds of members all over the Section have gone into this their ideal, I wish especially to ask all T. S. members to study the article "A Vision of Krotona's Future" that appears in this same number of *The Messenger*.

As Treasurer of the T. S. I feel that the future of Krotona is one of the big problems of the T. S. movement in America.

The article, "A Vision of Krotona's Future," calls for an expression of opinion from every member of the Section on this matter. It is to be hoped that all will take this opportunity offered and will write about it to the Editor of *The Messenger* in order that those in whose hands the final decision will lie may have the view points of the membership to guide them.

(Signed) H. H. SHUTTS,

We must not give ear to every saying and suggestion, but ought warily and leisurely to ponder the things according to God. But alas! such is our weakness that we often rather believe and speak evil of others than good. It is great wisdom not to believe everything which thou hearest, nor presently to repeat again to others what thou hast heard.

THOMAS A. KEMPIS.

FROM THE BUREAU OF SOCIAL RECONSTRUCTION

[Editor's Note.—The American Section of the Theosophical Society and its membership is not in any way committed to the views and actions of this bureau.]

"UNDESIRABLE CITIZENS"

We hear a great deal at the present time about undesirable citizens, although we do not seem to be very fully agreed as to just what particular belief makes a person undesirable. To the most of us the individual who advocates the use of force in solving social problems, while peaceful methods are available for accomplishing the same result, is an undesirable. Many go much farther, including in their list those who seek to organize labor upon either the industrial or political field, those who wish to change our form of government, even slightly, through amendments to the constitution and even less radical reformers who seek to somewhat equalize the distribution of the products of industry. Still others argue that the really undesirable citizen is the person who prevents the making of these changes. It is all a matter of viewpoint. Viewed from a higher standpoint the most desirable citizens are those with such a broad understanding that they are able at all times to journey with the current of human evolution and never make the mistake of working against it. Society as a whole is steadily moving onward toward a realization of Brotherhood and a person's desirability within our nation seems to us to depend upon the degree to which his presence hastens or retards that movement. The ability to help solve any problem, where groups of people are at variance, depends very largely upon one's ability to contact the mental atmosphere of the differing groups and fully understand their attitude and why they hold it. If we wish to become desirable citizens in the truest sense of the word we should cultivate the ability to put ourselves in the other fellow's place. To look at the world through his eyes, with the mental attitude that his position in society and life long training has developed. The better we understand his position the

more tolerant we shall become. Intolerance and a narrow, bigoted viewpoint make us inefficient workers, no matter how noble the cause we serve. If both capitalist and laborer could really have a sympathetic understanding of each other's viewpoint much serious trouble might be averted.

As mentioned in last month's article we propose to place before our readers a brief summary of the various remedies for our social ills that are being advanced by different groups of people. Each one will be written, as far as possible, from the standpoint of that particular group. It should be distinctly understood, however, that the Bureau never *endorses* any plan. Its function is to present the viewpoint, leaving it to the reader to accept or reject as he sees fit. Membership in the Bureau is not contingent upon *belief* but upon *desire*. The wish to serve humanity is the only requirement. Bearing in mind that its publication in no way commits the Society, the Bureau, or its Director to an endorsement, we present this month the plan proposed by:

THE COMMITTEE OF THE 48

This name does not mean that the program is the result of the activities of only 48 people. On the contrary it was evolved as the result of a large conference attended by liberal minded delegates from the 48 states.

The purpose of this conference is so clearly stated in the Preamble to their program that we reproduce the document herewith:

The purpose of this Conference is to formulate and present to the American people a program of political action that is honest, workable and fundamental. Such a program must be economic in its nature, since the ills from which the country suffers are largely economic. Reforms in the political machinery itself will not meet the need.

The failure of the government to reduce the high cost of living, the fact that great numbers of American citizens live in want or fear of want, in spite of the country's immense wealth, the growing control of basic resources and industries by trusts which disregard alike the rights of their employees and of the public,

these together constitute a denial of the right to life, liberty and the pursuit of happiness, which is the heritage of all American citizens. Hence, there is profound unrest, and the conviction in the minds of earnest citizens that there can be no relief except through real constructive measures.

There is a growing realization, also, that such relief cannot be hoped for through the two old political parties. It has long been a fact, and is now beginning to be recognized, that there is no real difference between these two parties, that both are controlled by the same economic forces, that these economic forces thus constitute an invisible government, not representative of the people, and that our present two-party system leaves the country with no adequate political opposition. The country, in fact, is governed by a political monopoly.

In this situation, it is fair to say that we have reached a deadlock of democracy. We seek, therefore, to open up new channels through which the fundamental demands of the popular will may find expression in political action, so that the economic contest may not pass into another and more serious phase.

With a view to such political action, we submit a program in the interest of all, irrespective of class, race, sex, or creed, in the hope that it may serve as a means by which the various groups of citizens who have already united in different parts of the country for independent political action, and others who feel as we do, may come together next year in a new, great and successful party.

The program itself is remarkable for its brevity. It was considered advisable to center upon a few very important questions rather than to include a large number of less important points, the discussion of which might becloud the main issues. There are only three planks which we give in their entirety:

Public ownership of transportation, including stock yards, large abattoirs, grain eleva-

tors, terminal warehouses, pipe lines and tanks. Public ownership of other public utilities and of the principal natural resources, such as coal, oil, natural gas, mineral deposits, large water powers and large commercial lumber tracts.

No land (including natural resources) and no patents be held out of use for speculation to aid monopoly. We favor taxes to force idle land into use.

Equal economic, political and legal rights for all, irrespective of sex or color. The immediate and absolute restoration of free speech, free press, peaceable assembly, and all civil rights guaranteed by the Constitution. We demand the abolition of injunctions in labor cases. We indorse the effort of labor to share in the management of industry and labors right to organize and bargain collectively through representatives of its own choosing.

We shall doubtless discuss these planks, from the standpoint of the Committee of 48, more fully as the campaign progresses. We shall also discuss the program of the Labor Party from the standpoint of that organization and the platforms of the other parties in so far as they propose solutions for our social problems.

BUREAU BULLETINS

Liberal papers, lecturers, public school teachers and social workers all over the country are now using our Bulletins. We hope soon to increase their size and shall do so as soon as we obtain a sufficient number of subscriptions. The price is \$1.00 a year. They consist entirely of short terse paragraphs, facts, figures and comment, boiled down for busy people.

W. SCOTT LEWIS,
DIRECTOR.

FROM THE MEMBERS

To the Editor of *The Messenger*:

In an action of the recent convention, I note a "rider" to a motion passed increasing the dues of unmarried members of the American Section T. S. By this "rider" the sum of 33 1/3c was allotted from all dues, affected by the advance, to the benefit of Krotona Institute of Theosophy.

Other than the cancellation of rental, it would be of interest to the section members to know what new benefits will accrue to the section as a result of its beneficence and I should greatly appreciate the publication in

The Messenger, of this inquiry together with a reply by the National President.

Will the National President kindly tell us whether Krotona Institute of Theosophy is the property of the section or of the E. S.? If it is the property of the E. S., why should the section be taxed or assessed for its maintenance?

What interests and powers of control has the section in Krotona at the present time and will the same be in any way affected by the new law's action? Kindly describe the amount of space occupied by Sectional Offices, the

nature and economic fitness of the quarters and the former rental paid for them? What, approximately, will be the income resulting to Krotona from the new tax?

Kindly explain the legal procedure employed to accomplish the passing of the measure and be so good as to name the benefits resulting to the Section which justifies the action morally?

As the Acting President of Krotona Institute of Theosophy and the National President of the American Section T. S., are one and the same person, he is in a particularly advantageous position to give a clear and, I trust, satisfying explanation of the matters above referred to.

Thanking yourself and him, in advance for any courtesies conferred, I beg to remain,

Sincerely and fraternally,

M. H. D.

Dear Sir:

By way of introduction, I am a member of the Dallas, Texas, Lodge, and it was suggested to me to send you the following lines for possible use in your magazine:

The Beloved Infidel.

There's many a one of My children;
Cares naught for ME or MINE,
Nay—rather with curses embracing,
All that is, or could be, Divine.

I look with eyes of compassion,
With mercy, forgiveness, and love,
Knowing they are but as children
In wisdom to those far above.

Serene,—I wait for that moment
Somewhere in the ocean of time,
When Life's restless tides and surges
Brings them to knowing ME and MINE.

Last fall I became totally deaf—the result of an attack of Septic Influenza, and after two months of the best medical and metaphysical help I could get, I finally realized that my case was hopeless, and one night in despair I sat down to study the situation over, and to my surprise my mind began to formulate these lines:

I am the Sovereign Royal
Of a kingdom unknown and unseen;
Where the days run over with sunshine,
And the hours seem but a dream;
There the minutes are jeweled with happiness,
And peace and contentment doth reign.

A few moments later I wrote another one and ever since scarcely a week goes by but I do not write a poem—my latest being "The Beloved Infidel."

If interested I would be glad to send you copies.

Cordially and fraternally yours,

M. C. H.

The Editor, *The Messenger*,
Krotona,

Dear Editor: Major Graham Pole will not be surprised at the seeming incorrectness of some of my statements when he learns that the report, as printed, is both incomplete and inaccurate, and that I was refused an advance copy of the report of Convention. An opportunity to explain and correct inadvertent mistakes was my right as principal speaker of one side, and the decencies of debate demanded such a course in any case.

It was thus impossible for me to make corrections in the same issue, and when I returned from my lecturing tour some seven weeks later, I considered it rather late in the day.

I will now deal with Major Pole's points as they arise.

My remarks with reference to a successor to Mrs. Besant were based on information supplied me by several valued correspondents at Adyar, who on more than one occasion have written me that "Mr. Arundale is openly spoken of, here, at Adyar, as our next President."

A similar report was current in London, and here at Krotona, a prominent official of Krotona Lodge, announced from the platform that Mr. Arundale's article in the *Theosophist*, probably outlined the future policy of the "T. S., as it was well known that Mr. Arundale was to succeed Mrs. Besant."

In answer to a question as to whether our President was not elected, and if so, how could the successor to Mrs. Besant be named, the same official replied: "Those of us who know, are aware that this is to be."

I thus had three credible sources of information, though in conveying that which had come to me from Adyar, I was careful to say that I spoke from observation, not from authority. This qualification has been omitted.

The term, "President-Elect," was only used because in the momentary confusion caused by heat and interruptions, I could think of no other phrase. I regret that conditions impelled me to its use.

Major Graham Pole's reproof in connection with my reference to the E. S. (it is the first reproof I have received so far), is justified in view of his lack of knowledge of the conditions here. My remark was simply a counter reply to the utterances of many members of the L. C. C., who openly and persistently faulted Mrs. Besant's E. S., approval of the church.

Referring to my remarks on the ownership of the various headquarters of the T. S., in every case where I used the term "corporation" I purposely spoke of a "kind of corporation," in order to avoid the full acceptance of the term in the American sense.

Mr. Warrington repeats my phrase in paragraph 5, col. 1, page 39 of the Report; but in every case the qualifying adjective is omitted from my utterances as printed in the Supplement.

I did not say: "Adyar . . . belongs to a corporation in which all the members have shares." This is part of what I should have said of Adelaide, S. A., and which is also omitted.

The information I conveyed in regard to Adyar is repeated in substance by Mr. Warrington in paragraph 3, col. 1, page 39.

In referring to London Headquarters, similar general terms were used by me. I said: "London has a 'kind of corporation' in which all members can take shares if they will."

I then believed this description to be correct, for I knew of several small subscribers who spoke of having "shares in Headquarters." I admit, however, that there was, and apparently still is, some mystification as to the actual ownership of the building, which Major Pole's information will no doubt clear away.

In paragraph 3, col. 2, page 39, Mr. Suffern gives the gist of what I said of London Headquarters.

The last part of the sentence reading "and everybody has a right, etc.," would seem to be a misplaced portion of my remark dealing with Adelaide.

In conclusion, I would point out that my charge of omission and inaccuracy in the report, is thus sustained by the fact that both Mr. Warrington and Mr. Suffern repeat phrases, and names (Paris), and statements in substance, which are omitted or misplaced in the utterances attributed to me.

I am glad Major Graham Pole showed his letter to Mrs. Besant. I saw to it that everyone concerned had a copy of the Report and shall do likewise with this.

Yours truly,

HUGH R. GILLESPIE.

(Editor's Note.—The report of the Convention which appeared in the Convention number of *The Messenger* for October is a full, complete and accurate transcript of the stenographic report furnished the Society by the

Master Reporting Company of Chicago. Mr. Gillespie agrees with the above statement.)

Dear Mr. Warrington:

I understand that the National Convention is to be held in Seattle this year. I have been wondering if the time had been decided upon. A trip to Seattle, including convention, looks very alluring as a vacation prospect, provided it would fall within the time a teacher has a vacation. I have no doubt there are a number of people engaged in educational work who are members of the Society who would like to go. If it is at all compatible with the other interests involved, I am sure such persons would be glad if the Convention dates fell within July or August.

May I take this occasion to express my commendation of your stand at the last Convention on certain policies under discussion. While we have your fine judgment and tolerant spirit to guide us, I am sure we need have no fear of the welfare of the Theosophical Society in America.

Sincerely yours,

(Signed) C. E. M.

When the Lodge Directory comes out will you please arrange to send me one. I would also ask at this time that if the resolution which was adopted at the Convention at Chicago was put into effect the dues would be \$3.33 1/3 hereafter, is this right? Personally, it is worth much more than the small sum of three dollars and a thirty-three cents to me, and it has been my experience in the past to note that those that find the most fault are those that do the least and know but very little about the real workings of which they are finding fault. I am in favor of Resolution No. 8, and would be glad to pay more than \$3.33 1/3 if it is necessary to support our institution at Krotona.

Yours very truly,

(Signed) C. W. S.

FROM THE EDUCATIONAL DEPARTMENT

The *Theosophical Fraternity in Education* in America now boasts a membership of about 500, many of whom are enrolled as active members in twenty-four chapters of the Fraternity, including one in Canada, one in Porto Rico, and one in Mexico, five west of the Rockies and sixteen in the eastern half of the United States. Recognizing the value, which as Theosophists must be apparent to us, of such concentrated and organized thought regarding the ideals of education, it need not be a surprise to any of us if in the

years to come the influence of our Theosophic ideals will be strongly marked upon the educational system and methods that will finally be adopted in the age now dawning. And in order to make this influence the more definite we need to double and treble our membership.

Members sometimes write to me and say that the T. S. members in their center are already so occupied with their lodge work and the needs of allied organizations that it is impossible to ask them to give time to another movement. I do not

believe that anyone realizes the force of this argument any better than the writer does. The strenuous life is nowhere more in evidence than in the busy city of Chicago. But by wise co-operation on the part of the chapter officers here, with the other activities that are carried on at our center, we do manage to have regular meetings of the Fraternity chapter. And in some chapters (instead of regular meetings) they manage to discuss Theosophy from an educational point of view before a lodge meeting occasionally and to distribute the pamphlets we print from time to time, so that such a center fulfills its obligation as a Fraternity chapter most acceptably. Under such conditions, then, more of our lodges should boast of an educational chapter, bringing into it such members as have a special interest in the problem of education, either as teachers, or as parents, or for some other reason.

It may be of interest to T. S. members that the American Fraternity has been the means of distributing widely over the country a little pamphlet called "The Children's Code of Morals." This is an attempt to bring the teaching of morality back into the schoolroom. Not only have we distributed it over the length and breadth of this land, and are still doing so, but through the members' efforts it has penetrated into Mexico, to Belgium and to India, as well as other countries. A Mexican and a Belgian translation and adaptation is now being made by Fraternity members in those countries.

This year we are issuing two copies of the code, one with Fraternity advertisements on its pages and one without any such reference. The latter is for use in the schoolroom. Sample copies may be had by writing to

JULIA K. SOMMER.

KROTONA NOTES

MR. WADIA'S VISIT TO KROTONA

It is said that all the glamour and beauty of the drama is taken away by going behind the scenes.

In the drama being enacted here at Krotona there are some whose work keeps them behind the stage settings, others have a part to play in the production, some are simply on-lookers. Just as in a play we try to grasp the big idea behind, seeing it acted according to individual interpretation, so here at Krotona we are seeking the big thought-form which has in it the pattern of the Ideal which Krotona is working out. Some few who have been and are living here have glimpsed this Ideal Krotona which, when it is brought down into concrete form, will one day be used by the Elder Brothers as a powerful channel for Their Life.

Our brother Wadia from India has seen this big Ideal and is helping us all to realize what a wonderful thing it is. He is teaching us the real meaning of unity. No one can teach the way to unity who has not experienced it, who is not living

it. Our brother has lived at Adyar closely associated with Mrs. Besant and her big work and he knows what unity is. And so this great production which we are trying to stage he is re-interpreting for us and different colored lights are being used to illuminate it.

What do we see, and what is happening? Those working behind the scenes are beginning to feel that there is a real beauty in that which their form of service is helping to bring out. Those who did not sense the Ideal are beginning to see it because more Krotonians are endeavoring to make it concrete. The idealists are feeling quite happy inside and saying to themselves, "I knew my vision was right, but with all these beautiful lights I see the Plan to be even greater and more beautiful than at first."

The result is that our brother is bringing a new life into our midst, and everything is taking on another aspect. We have not all as yet, developed "cosmic consciousness" or "etheric vision," but another vision is unfolding and it is this: We

see Krotona as a "city upon a hill," a light amid the surrounding darkness. As the stranger wends his way slowly up the road to the Court, a peace enfolds him and his cares drop away. "How beautiful it is here," he thinks. "I did not know such a place existed. I was so tired, but I feel rested now for some reason."

Coming to the Court he passes in; a scene of beauty meets his eyes. The inner court is flooded with sunshine, flowering vines overhang the pillared corridors; the cool splash of the fountain as it rises and falls into the lotus pond is as music to his ears. Busy little humming birds dip their sharp bills into the lotus flowers and in a moment dash away; the bright flash of goldfish as they rise to the water's surface catch the eye. All nature is aglow.

Suddenly a voice calls out, that of the hostess:

"Good-afternoon. Won't you come into the library and have tea?"

Over tea and cakes comes the first knowledge of that "Wisdom which mightily and sweetly ordereth all things."

"Can life ever be the same," he thinks, "if this is true?"

Others come into the library for tea and he hears different views of solutions for world problems. That of Brotherhood applied to social conditions seems to appeal the strongest to him.

The stranger meets the librarian who deftly guides him to some books of interest, and here he browses.

A gong rings out and someone asks if he is going down to supper. The stairway is already full, but amid the happy crowd he finds himself seated with his hostess out in the cafeteria pergola in the cool of sunset time enjoying supper with the purple hills in the distance, the scent of orange blossoms in the air and such a peace over all as he has never felt before.

"What a happy family these people are, they seem to radiate joy and real brotherhood," thinks the stranger. "I feel as if I belong here."

Supper over, his hostess suggests that he join one who is going up on Ternary Hill and see the view. More and more loveliness greets his eyes as the broad expanse of the city below, the shimmering sea in the distance and the mountains come into view. Reaching the top they watch the sunset colors slowly fade and the valley become a sea of twinkling lights, heaven and earth seeming one. His companion being silent, the beauty of the spot fills his soul with a sense of the oneness of all life, he loses all feeling of personality. God seems very near; all humanity so close, so dear.

"Oh, if only I could help them all some day," he aspires.

Slowly down the winding road come the stranger and his brother, quite silently, each thinking thoughts that lie too deep for words. As they reach the Court a little book is slipped into the stranger's hand, with the words, "This is helping me to find the Path, it may help you," and with a handshake which fills him with courage of a new kind and warm brotherliness, he walks slowly down the hill into the world of men.

The stranger who goes away is *not* the same stranger who came so tired, so restless and dissatisfied with life.

We are told that the Masters see the world of men as a dark mass of murky clouds. Here and there amid the darkness lights shine out, these are the souls who aspire to help humanity.

Out of the darkness came the stranger into the Brotherhood of Krotonians; upon the hill his soul was fired with the aspiration to serve humanity.

May every stranger who comes within our gates so feel the atmosphere of unity, so receive the touch of true brotherhood that his lamp may be lighted. Then will the Masters' Plan for Krotona be realized as a channel for Their life, an oasis in the desert of the outer world of struggle and strife in which the "Water of Life" refreshes the thirsty traveller in his search from the unreal to the Real. M. S.

FROM THE LOTUS CIRCLE

The Lotus Circle under the present regime, has grown from a small group of eleven, to an enrolled membership of thirty-five, expanding into a little Theosophical Sunday school. Its object is to teach Theosophy in a practical way, with the Christian teaching, in order that the children may learn how to apply it in daily life.

There is a general assembly opened with songs, followed by a devotional period. The Lotus prayer, like a mantram, is repeated each Sunday, with the school standing in an attitude of reverence, with closed eyes, and facing the picture of the Christ.

The prayer is said as follows:

Master of Infinite Love and Compassion! We offer Thee our deepest gratitude and devotion. May Thy Light reflect through our lives daily. Wilt Thou teach us how to live, how to love, and how to serve? This we ask in Thy Name. Amen.

When any of the children are sick, the school, including the wee tots, sends them thoughts of love. This usually follows the prayer.

After the devotional period, the primary class march around the room, dropping pennies into a box. Sometimes they march with golden swastikas; quite often the others join them in a processional, singing some favorite song. The exercises vary. A piano solo, recitation, or talk, are frequently given by different members. Memory, concentration, and observation tests are also given.

The first Sunday of the month is called "flower Sunday," and consists of a consecration service in which all make an offering of love, in the form of a flower, and place it before the picture of the Christ, with a desire to be kinder and to do better during the month.

Twenty minutes are devoted to the les-

son period. There are four classes. Two Senior girls and boys, ranging in age from eleven to the teens; one intermediate from eight to ten; and the primary, from four to seven. The younger classes are taught lessons which can be illustrated with colored symbols, which afford the children much pleasure in the making, and which also teach the meaning and application of the colors.

Kindergarten methods are used in the primary class with excellent results. The wee tots have a little room, the walls of which are tinted in pink with white trimmings. They express great joy in having their own handiwork to carry home each Sunday. Some do very creditable work. The teachings are evidently making some impression for the children express themselves quite freely at home. One little fellow, aged five, upon hearing his parents talk about Reincarnation, and their coming back again to learn certain lessons, looked up to his father, and said: "I won't come back again because I am learning my lessons at the Lotus Circle." Another aged ten, when the teacher was discussing the same subject, and told of the many lives one would have to live in order to become perfect, said: "What worries me is, what is going to become of us when we are all Masters."

The collections of the past year were given to the Orphans' Home of Los Angeles, and two dollars contributed toward the Krotona Bond of the Fourth Liberty Loan. This year we began in September to save pennies for the poor little children of India.

The Lotus Circle, like many small Sunday school, has a fluctuating attendance, but it continues from Sunday to Sunday, because those in charge consider their work in it a service of love, and a privilege.

EDITH S. BOSS.

HINTS

Some people are to us examples; others again are warnings; both serve us.

To indiscriminately reveal hints that come to us from the invisible side of life is sometimes a betrayal of confidence, proving us unworthy through lack of wisdom. The injunction "Cast not your pearls before swine" was given to be heeded.

To think inharmonious thoughts is to work against a fundamental law of righteousness.

EMERSON.

MISCELLANEOUS

THE PUBLICATION OF MR. MARTYN'S PAMPHLETS

The three pamphlets written by my friend Mr. Martyn of Australia, and published by the T. P. H. at Krotana have caused some disaffection and comment. I do not wish to say anything here about the contents and the method in which they were handled. I stand for freedom of expression in the T. S. and Mr. Martyn has every right to ventilate his views. One of his pamphlets, which was originally sent to the *Theosophist* for publication has appeared in that magazine. In the other two the Liberal Catholic Church forms the subject of Mr. Martyn's exposition. They are controversial in character and are in the nature of partisan propaganda. I regret the T. P. H. branch at Krotana undertook their publication, for my policy during a long term of years as Manager of the Central House at Adyar is to maintain a high and impartial level in our publications. Any attack or what might be taken as an attack on themselves even by a few Theosophists has never been published by me. My American representative not quite understanding my policy allowed the T. P. H. name to appear as publishers of these pamphlets. The Manager of the Krotana T. P. H. wrote to Mr. Wedgwood offering a service similar to the one offered to Mr. Martyn. Some friends think that the

pamphlets have done very useful service: even if that be so that "service" has caused annoyance to other friends, equally good members of the T. S. Actuated by what my representative thought to be good motive the rule of not publishing partisan propaganda literature was broken, for which I am sorry and must apologise to all whose feelings have been hurt. One thing I must say: The T. P. H. at Krotana did not finance the publications. Individuals paid for the printing and publishing of these pamphlets and the T. P. H. has made no gain or suffered no loss through them. If there was a profit the individuals who put up money have shared it; if there was a loss they have suffered from it. I do not know who these individuals are nor have I used my authority as head of the Krotana Agency to press and find out. The pamphlets are no more in circulation.

I regret that the T. P. H. should have taken part in this controversy. It stands for publication of helpful literature of a non-controversial character, and this experience has enabled me to materialise my principle so that similar mistakes may not occur in the future.

B. P. WADIA,
HON. MANAGER T. P. H.,
ADYAR, MADRAS, INDIA.

A CORRECTION

To the Editor of *The Messenger*.

Sir:

The report of proceedings at the Chicago Convention has just reached me. I ask permission to correct one misstatement that appears to have been made there, because it is connected with the name of Mrs. Besant.

1. Mr. Gillespie says that at Adyar I "went to Mrs. Besant and asked her bluntly if she would join the Church. She refused." I have never asked Mrs. Besant

at any time to join any church. I venture to say that I have always understood her work in India better than to wish Mrs. Besant to join any Christian denomination. There is another reason, also, why this statement is ridiculous. I was last at Adyar early in 1915. At that time our church had not been re-organized on its present liberal lines. I was not at the head of it, but was a priest working under Archbishop Mathew on the express understanding that I need take no part in the public work of the church. Why, then,

should I make a request, that would certainly not have been acceptable to Mrs. Besant on the one hand, or the Archbishop Mathew on the other?

Mr. Gillespie is an honorable man, and would not, I am sure, invent such fictitious statements, or, knowing they were fictitious, give currency to them. I only single out this one because it is typical of many other silly stories that are abroad, and I fear that the American Section will soon have to commandeer an entire salt mine, if it is to take all the stories presented to it, whether from Australia or elsewhere, with the customary grain of salt.

2. One other small matter: In telling Convention that I had asked him if he would not like to be made a priest, Mr. Gillespie omitted to explain that the remark was not made in seriousness, but in the course of friendly word-play with one whose dislike of churches I well know and respected, but whose friendship and hospitality I had on various occasions enjoyed.

Respectfully,
J. I. WEDGWOOD.

Dear Editor:

In answer to the letter from Bishop Wedgwood, may I say that in remarking that he had asked Mrs. Besant to join his church, I spoke on what I considered good authority.

However, if Bishop Wedgwood denies this, I unhesitatingly accept his assurance to the contrary, and regret having helped to give currency to a statement that was incorrect.

My other remark as to Bishop Wedgwood, asking if "I wished to be ordained," was intended to be jocular. Whether he was wholly serious or not did not affect the point which I wished to emphasize: viz., that I had no personal bias, and that the head of the L. C. C. and I were not even on unfriendly terms.

One does not, either jokingly or seriously, offer to ordain a person with whom one is at variance.

Yours truly,

HUGH R. GILLESPIE.

BOARD OF TRUSTEES

MINUTES OF MEETING

By unanimous consent of the Trustees, a Special Meeting of the Board of Trustees of the American Section of the Theosophical Society was held at the office of C. F. Holland, Citizens Bank Building, Los Angeles, California, at 11:30 A. M., on Tuesday, November 25th, 1919. There were present: C. F. Holland, Carlos S. Hardy, and Robert Kelsey Walton, being a quorum of the Board. Mr. Hardy presided, and Mr. Walton acted as Secretary of the meeting.

The Secretary announced that unanimous consent had been given to the meeting, and there is hereto annexed a consent signed by the absent Trustees.

On motion duly made and seconded, it was unanimously

Resolved, that Whereas Mr. C. Jinarajadasa, accompanied by Mrs. Jinarajadasa, is sojourning in Australia and may possibly be able to return to India by way of America.

Be it Resolved, That Mr. Jinarajadasa is hereby invited to undertake a lecturing tour through the American Section as its guest.

Upon motion duly made and seconded, it was unanimously

Resolved, That the proper officers of the American Section of the Theosophical Society be authorized to pay the net cost of the lecturing tour through the Section

now in process by its guest, Mr. B. P. Wadia of India, escorted by Mr. Warrington, and to honor drafts on said account.

There being no further business, the meeting adjourned *sine die*.

(Signed) ROBERT KELSEY WALTON.

(Signed) C. F. Holland,
(Signed) Carlos S. Hardy,
(Signed) Robert Kelsey Walton.

WAIVER OF NOTICE

We, the undersigned, being absent Trustees of the American Section of the Theosophical Society, do hereby waive notice and consent that a Special Meeting of the Board be held at 11:30 A. M., on November 25th, 1919, at the office of C. F. Holland, Citizens Bank Building, Los Angeles, California, for the transaction of such business as may come before the meeting, and consent to the business transacted at said meeting, as shown by the minutes thereof, which we have read.

(Signed) A. P. WARRINGTON,

(Signed) H. C. STOWE.

RESOLUTIONS

Copy of a resolution passed by the San Francisco Lodge of the T. S., unanimously, on November 7, 1919:

Whereas, the report of the last Convention of the American Section of the Theosophical Society, as printed in the October issue of *The Messenger*, attributes to the National President of the Section the following statement: "Those members who cannot go on with us on the road of brotherhood and fellowship had better get out";

And whereas, such a remark is unbecoming to an officer of the Theosophical Society, is not in accordance with the lofty ideals put forward by the Society, and tends to create acrimony and discord among members;

And whereas, it is not at all certain that the methods employed by the National President are leading the membership along the road of "brotherhood and fellowship," but are manifestly tending towards disintegration;

Therefore be it resolved: That the members of the San Francisco Lodge of the Theosophical Society do hereby register an emphatic protest against this arrogant and impertinent remark attributed to the National President, and to other statements of a like nature as printed on page 26 of said report; said statements appearing to the members of the San Francisco Lodge to be untheosophic, unbrotherly, undemocratic, and un-American, besides being directly contrary to the spoken and printed teachings of Madame H. P. Blavatsky, Colonel H. S. Olcott, and Mrs. Annie Besant, our revered and acknowledged leaders, who have ever taught us to be guided by our conscience and our reason, to think for ourselves, and to express our honest convictions;

And be it further resolved: That a copy of this resolution be sent to the principal officer of every lodge in the American Section.

Copy of a resolution passed by the Pacific Lodge, San Francisco, unanimously, on December 30, 1919:

Whereas, it is desirable that it be made clear that many San Francisco members of the American Section of the T. S. are appreciative of the splendid work done by the National President;

Therefore be it resolved: That Pacific Lodge expresses its confidence in him.

Copy of a resolution passed by Austin Lodge, Theosophical Society, on December 14, 1919:

Whereas, the San Francisco Lodge of the Theosophical Society did on November 7,

1919, pass a resolution criticising the National President for certain statements and actions as not being in accord with the lofty ideals of the Theosophical Society.

And whereas, those members of the Theosophical Society who do not believe in Brotherhood, the first of the three objects of the Society, are members in name only and not in spirit,

And whereas, the true Theosophic spirit impels its adherents to advise with a brother who errs, rather than to advertise his fault broadcast throughout the Section,

And whereas, all Theosophists should make a "valiant defense of those who are unjustly attacked," and the Austin Lodge believes that the National President has been unjustly attacked,

Therefore be it resolved: That the Austin Lodge of the Theosophical Society does hereby express its faith and confidence in the National President and in his intent and meaning in the address quoted,

And be it further resolved: That it is the opinion of the Austin Lodge that resolutions such as that of the San Francisco Lodge will do more towards disrupting the Theosophical Society than the statement of any one man, and that it is to be regretted that our brother lodge has deemed it necessary or desirable to resort to such measures in order to remedy that which they believe to be wrong,

And be it further resolved: That a copy of these resolutions be sent to the National President and to the San Francisco Lodge of the Theosophical Society.

Copy of a resolution passed by the Atlanta Lodge of the T. S., unanimously, on December 4, 1919:

Whereas, the report of the last Convention of the American Section of the Theosophical Society, as printed in the October issue of *The Messenger*, discloses the fact that a certain group of members of the Theosophical Society aims, not only to discredit the National President of this Section, but also to impugn the motives of his broad and tolerant attitude toward all members alike, regardless of the particular creed or denomination to which they belong;

Therefore be it resolved: That the members of the Atlanta Lodge of the Theosophical Society, in meeting assembled, go on record endorsing his lofty and broad-minded stand, which is in perfect accord with the spoken and printed teachings of the founders of our society, and our present-day leaders, Mrs. Annie Besant and Mr. Charles W. Leadbeater, and with the chief objects of our society: to-wit, to form a nucleus of a brotherhood of humanity, without distinction of race, creed, caste, or color, or sex;

Be it further resolved: That we deprecate the questionable efforts that have been repeatedly made by the same group of members throughout the Section against the National President, by a one-sided presentation of controversial matters in pamphlet form:

And be it finally resolved: That we consider it our duty, and the duty of every member of the Society to uphold the administration just elected to a new term of office, so as to assure it of our loyal support during the coming year, thereby giving the administration the encouragement which it needs for the successful carrying on of the real work of the Section.

Unanimously carried by the members of the Atlanta Lodge of the Theosophical Society, and subscribed to by its officers this fourth day of December, 1919.

Telegram from Des Moines Lodge:

Des Moines Lodge in regular meeting realizing there is dissention at Krotona, unanimously passed a vote of confidence in Mr. Warrington and his administration of affairs of American Section. Members of the Lodge are sending him strong thoughts of sympathy and loyalty and wish to co-operate with him in every way.

From the Hollywood Lodge:

Sept. 17, 1919.

Resolved: That the Hollywood Lodge does hereby express its disapproval of any change of National Administration at the present time, in view of its positive and disintegrating influence; further, be it

Resolved: That this Lodge does deplore the activity of any member or members who may place personal opinion or grievance above the welfare of the Theosophical Society.

AMONG THE MAGAZINES

War books have ceased to flood the stands, and it is significant that after-war conditions have given us many books dealing with psychic phenomena, and communication with the other side. Among the most recent are four that have just been added to the Krotona Library.

Modern Psychical Phenomena by Hereward Carrington. Published by Dodge-Meade & Co. This is a new book by this well-known authority and contains many striking facts and details gathered in the course of his researches. "Instrumental communication with the Spirit-World," "Projection of the Astral Body," and "Psychic Photography" are some of the subjects considered as well as the possibility that the coming science will be based on psychical research. An appreciation of occult facts is being placed before the public to a larger extent than ever before and the conviction that organized and systematic attempts will reap a rich harvest will inspire many. If these findings ever receive a fair trial in an open court before an impartial tribunal their influence will be revolutionary. Theosophists have, of course, no prejudice against occult truths, although one wonders sometimes if they sufficiently realize their importance, because if they did the research work carried on by Dr. Fred. Strong would have more adequate support.

Another book published by the same company is entitled "*Private Dowding*." A plain record of the after-death experiences of a soldier killed in battle, and some questions on world issues answered by the messenger who taught him wider truths; with notes by W. T. D. This is a book with so inclusive a title that it needs no further comment, except that it is being widely read.

A new volume is from "X," "*The Last Letters of a Living Dead Man*," written down by Elsa Barker. In the introduction she points out that these letters are a call to courage, to restraint, to faith in the great and orderly future of America and the world, and a call to those positive qualities so gravely needed in these days of reconstruction.

"*The New Revelation*" by Sir Arthur Conan Doyle, publishers George H. Doran & Co. This little book by the brilliant author and creator of Sherlock Holmes is dedicated to the brave men and women, humble and learned, who have had the moral courage during 70 years to face ridicule or worldly disadvantage in order to testify to an all-important truth, and that truth is that the unseen is no longer a matter of faith, but one of actual experience and fact. Its feet are on something more solid than texts, tradition, or institution. It has needed the great war to open the eyes of many to this truth so long known to Theosophists, but it is well even for theosophical students to make themselves familiar with the overpowering evidence and its growing acceptance. Conan Doyle calls attention to the fact that on the other side are higher intelligences to whom synthetic chemistry (which not only makes the substance but also moulds the form) is a matter of easy accomplishment. He calls this the new revelation which goes to show how far the followers of H. P. B. preceded their time. From the days of "*The Book of the Dead*" we have had these new revelations; whenever we touch reality they are revealed to us, but this is no time for merely mystical or purely individualistic religion. Normal healthy minds say: To what purpose is this knowledge of the life after death, and of power over matter, if we have to be insulated from connection with political, social, or economic life. Now, as in the days of Jesus Christ it is by our works that we are known. Jesus was the great leader of social justice as well as the prophet and teacher of spiritual relations, and He insisted upon the relationship between our belief and our work. The challenge to us is for demonstration by work. It appears surely that those of us who have had this knowledge so far in advance of the general public would be able to take our places in the world with a deeper wisdom consequent upon our deeper knowledge, and prove by our lives and acts the value of that knowledge.

G. W. S.

THE VICTORY TRANSMUTED

Our victory is not yet in the highest sense a victory, nor is it a defeat. We have dug the foundations, but we have not raised the roof. We have won a victory of might, but we have not established the right. The problems of peace will be greater than the problems of war. Our enemies have changed their overcoats but retain their old underwear. Once again and then again, have we been called upon to concentrate our thought on the eternal; to think of the war in terms of the spiritual. If this was necessary when the guns were booming, it is still more necessary now that they are silent. Phillips Brooks once said that prayer is "the manifest thing that a man can do." Does not the Theosophical Society, with its special knowledge of the nature of things, hold a special responsibility at the time of this special crisis?

There is a danger of obscurantism through confusion of voices and lack of clear vision of the Ideal. This is more true of some countries than of others. In a sense it is true of all. Nothing illuminates like prayer. None can see clearly except the pure. None of us can keep pure unless in thought we dwell with the unseen.

C. SPURGEON MEDHURST.

T. P. H. BOOK NOTES

The Theosophical Publishing House, and its Relation to Other Theosophical Organizations.

The Theosophical Society has grown and its activities have increased until now it consists of a big and complex machine that in all its details is understood by only a few, comparatively. For those of the devotional type, whose efforts are mainly engaged in trying to clear their diffused realization of the Unity of All, it is enough to know that they have a part in "the work"; but for the analytical type who have a craving for fine definitions, it is important to know not only that they are working, but to understand the relationship of their work to other workers in the same group, and, finally, how all the various groups work together to accomplish the three objects of the Society.

The simplest Theosophical organization is the Lodge. The Lodges have organized themselves into sections, and the sections into the International Society. In addition to these there are a number of Members-at-Large, attached either to the International Society, or to one of the sections. Each of these organizations has its own activities, and each raises money, holds property, and employs workers in order to carry out these activities.

The Theosophical Publishing House belongs to the International Society. It is one of the most important activities, and as every member of the Society must belong to the International organization, it is clear that, in a way, they are part owners in the Publishing House and should feel themselves interested in its success.

The T. P. H. is organized on a commercial basis. Its function is to serve Theosophy by producing and spreading its literature. Its headquarters is at Adyar, but for the sake of greater efficiency it has established two branch offices: one in London, and one at Krotana.

The management of the activity of the whole Publishing House has, by the General Council, been placed in the hands of Mr. B. P. Wadia. He, in turn, appoints the managers of the branches, who report to him and are responsible to him. From this it should be clear that the Branches are not in competition, and they should aid each other to serve their purpose with the greatest efficiency, and the territory each supplies should not be controlled by sectional or political boundaries.

The American Branch has for its special territory the American continent, including the newly formed Canadian Section, the American Section, the Cuban Section and also the unorganized territory of Mexico, and Central and South America. Until recently practically all the retail distribution has been limited to the Theosophical Lodges, but an effort is being made to reach the non-Theosophical public by inducing book-dealers all over the country to carry our books and display them on their shelves.

That the result of this effort has been very encouraging can be illustrated by the fact that Mr. George Hall on his last trip received orders for Theosophical books from non-Theosophical dealers amounting to about \$4500.00.

Still, the surface has only been scratched, and there is a great work to do in Canada, in the United States and in the Latin countries to the South. The management and its workers, from Mr. Wadia down to the one who takes the bundles to the Postoffice, are making every effort to enable this branch of the work to be the greatest possible success. Only by your hearty co-operation can this goal be attained.

You have, no doubt, often wondered why our Theosophical literature was not more generally offered for sale over the country by the ordinary bookseller, and why with the rapidly increasing interests in "the hidden side of things," our Theosophical books are so seldom asked for. The answer is: Our literature is not known to the public and as the proverb puts it, "Nobody cries for gold until he has seen it." Ignorance about the works of our Theosophical writers is the obstacle that must be removed, and the method by which that can be accomplished is publicity. If a Theosophical Danton were in incarnation today, his slogan would be: Advertise, again advertise, and yet again advertise. Then, why do we not do it? Because we have not the money; every cent we have is tied up in the production and distribution of books needed for the present demand. We scheme and squeeze and save all we can and still we can not do it without your help. If our books were adequately advertised, we are sure that our sales would be quadrupled in the coming year. The results produced by Mr. Hall's work justifies us fully in expecting that. During the first three months he received orders for over 4600 volumes from dealers that had not previously carried our books; and that is only a beginning.

Advertise! With your help and co-operation we can do it in an effective manner. We have been working on a scheme which seems good, but it can be improved upon if you help us with your suggestions. It would be entirely beyond our means to cover the whole country at one time; we have therefore planned to take it in sections. California, on account of the hundreds of thousands of tourists and travelers that are constantly coming and going, offers probably the best field in the world for this kind of publicity. We are negotiating with two advertising mediums that make a specialty of meeting this class, bringing our "Notices" before at least two million people. The whole thing depends on whether we can obtain the money or not; we are therefore making our appeal to you and we ask you quite frankly: Are you in a position to donate any sum, big or small, for this purpose? It is not a commercial proposition: it will bring no returns of a material kind. It is only to call the attention of some of our fellow-men to something that is within their reach and that is of the greatest value to them, if they only knew about it. Any sum you may donate will be used only for the purpose specified. Send it direct to "The Advertising Department," T. P. H., Krotana, Hollywood, Los Angeles, Calif.

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